SELECT PASSAGES

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OF

Peculiar INSTRUCTION and WEIGHT,

FROM THE

Rev. Mr. HENRY's EXPOSITION.

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SELECT PASSAGES.

HE that is harmleſs as the dove, by obſerving Solomon's rules, may become wiſe as the ſerpent.

If our ſtock of knowledge be not increaſing, it is waſting.

Thoſe that have the beſt parts ſhould take moſt pains, as thoſe that have the largeſt ſtock ſhould trade moſt. Solomon applied himſelf to know, and to ſearch, and to ſeek out wiſdom.

If a day in God's courts be ſo ſweet, what muſt eternity be when within the vail? If this be Heaven—O that I was there!

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It is good to conclude every ſabbath with thoughts of the everlaſting ſabbath, and every ſacrament with thoughts of the everlaſting feaſt; and to break up every religious aſſembly, in hopes of joining the general aſſembly of the church of the firſt-born, and a joyful expectation of the glory to be revealed.

Let thoſe who value themſelves upon their extraction, remember that the worms are of an older family, for every creeping thing was made before man.

Never till death can a believer ſheath his ſword, and cry, Victory! Victory! I ſhall never ſin again; but then he may do it with delightful ſecurity.

From Tamar and Bathſheba being in the genealogy of Jeſus, we may learn never to upbraid people with the

the ſcandals of their anceſtors, which have been the lot of the beſt, and even of our divine Maſter himſelf, who not only took upon him fleſh, but the likeneſs of ſinful fleſh.

Thoſe who take care to keep a good conſcience, may cheerfully truſt God with keeping their good names.

We cannot expect too little from man, or too much from God.

If the rich have the advantage of the poor while they poſſeſs what they have, the poor have the advantage of the rich, when they are called to part with it.

Chriſt's firſt call was to repentance; this was his firſt text, and this the tendency of all his ſermons.

He that comes to God muſt believe, and he that truly believes what he is, will come.

Though God needs not inſtruments for the doing of his work, yet he is pleaſed to uſe them.

When our faith is weak, prayer ſhould be ſtrong.

The Phariſees were offended at the Diſciples, becauſe they eat with their hands unwaſhed. The cuſtom was innocent and decent enough in its civil uſe; but when it came to be practiſed and impoſed as a religious rite and ceremony, the diſciples were too well taught to comply with it; they had already learnt, all things are lawful for me; no doubt it was lawful to waſh before meat, but I will not be brought under the power of any, eſpecially of thoſe who ſaid to their ſouls, Bow down, that we may go over you.

When men's inventions are tacked to God's inſtitutions, and impoſed accordingly,

cordingly, this is a mere human religion.

The commandments of men can only properly be converſant about the things of men. God will have his own work done by his own rules, and accepts not that which he does not himſelf appoint; that only comes to him, that comes from him.

Thoſe doctrines or opinions cannot come from God that lead to ſin.

Thoſe are not taught or ſent by the Holy God, whoſe lives are inconſiſtent with his laws. God puts the treaſure into earthen veſſels, but never into ſtinking veſſels.

Chriſt, who was ſo willing to relieve the wants and neceſſities of his diſciples when upon earth, is equally willing now; which if we had no other ground for, our faith might be ſup-

ported by this ſingle conſideration, that none was ever the worſe, or more unkind, for going to Heaven.

It may encourage us to truſt God for neceſſaries, that the beaſts and birds have ſuch good proviſion, and may comfort us if we want them, that our maſter did ſo before us.

He that ſays he has no time for religion, were he to ſpeak truth, would ſay he has no mind.

It is not knowledge, but love, that diſtinguiſhes ſaints from devils.

Some are much more ſtrict in avoiding ſinners than in avoiding ſin.

The beſt of Chriſt's diſciples paſs through a ſtate of infancy; there are babes in Chriſt as well as grown men; the weakneſſes and infirmities of young Chriſtians muſt be conſidered; Chriſt would not ſo much as ſpeak that

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which they could not then bear; young beginners muſt not be put upon the hardeſt duties, God would not bring Iſrael by the way of the Philiſtines, nor Jacob over-drive his children and cattle, and Chriſt gently leads the lambs of his flock; there may be over-doing, even in well-doing, and a being righteous over-much, and ſuch over-doing often proves an undoing, through the ſubtilty of Satan.

Chriſt's commiſſion to his diſciples when they came into a houſe, was, to ſalute it, not to command it, and to ſhew that they were ſerious, yet not moroſe; no teaching like religion, to be courteous and civil, and from matters of common converſation to paſs to that which is for the uſe of edifying.

Thoſe who would grow in grace and holineſs muſt be inquiſitive.

Where there is true faith, there may be a mixture of unbelief; the beſt are not always alike ſtrong; the beſt ſaints have need of the beſt helps they can get for the ſtrengthening of faith; Abraham believed, yet deſired a ſign; ſo did Gideon.

The kingdom of Heaven was never intended to indulge the eaſe of triflers, but to be the reſt of them that labour.

They are not friends to Chriſt who make that to be ſin, which God has not made ſo; they are curſed who add to, as well as who take from, the words of his book.

Every city or houſe divided againſt itſelf cannot ſtand; in all ſocieties common ruin is the conſequence of mutual quarrels;

quarrels; diviſion ends in deſolation; if we claſh we break.

Accepted prayer is often not preſently anſwered prayer; but the viſion at the end ſhall ſpeak, and ſhall not lie.

Diſappointments in the ſucceſs of prayer, muſt lead us to pray more and better; Chriſt in his agony prayed moſt earneſtly.

When we cannot reaſon down our unbelief, let us pray it down.

Thoſe who deny Chriſt nothing, ſhall find he will deny them nothing at laſt; be it unto thee even as thou wilt; though Satan may ſift Peter, and buffet Paul, yet through grace they ſhall be more than conquerors.

It becomes Chriſt's diſciples to be generous; their maſter was ſo before them, given to hoſpitality; not like Nabal, by David, 1 *Sam.* xxv. Covet-

ouſneſs to-day out of thoughtfulneſs for to-morrow, is a complication of corrupt affections.

Nature is content with little, grace with leſs, but luſt with nothing.

Every diſciple of Chriſt hath his croſs; it is ſuppoſed that the croſs lies in our way; we muſt not make croſſes for ourſelves, but muſt accommodate ourſelves to thoſe which God makes for us; we are not to go out of the way of duty, to meet a croſs or to miſs one; we muſt take it up out of our way, and go on our way with it, though it lie heavy.

He that cannot take up a reſolution to live a ſaint, has a demonſtration within himſelf, that he is never like to die a martyr. *Henry from Tillotſon.*

Thoſe that would have a transforming fellowſhip with God, muſt not only retire,

retire, but aſcend; the call is, Come up hither. *Rev.* iv. 1.

Whatever tabernacles we propoſe to make for ourſelves in this world, we muſt always remember to aſk Chriſt's leave.

After the voice from Heaven, This is my beloved ſon, in whom I am well pleaſed, hear ye him, the firſt word that came from him, is, Be not afraid; ſo truly did he come to give comfort to his people.

Communion with God is not a continual feaſt, but a running banquet in this world; two heavens are too much for thoſe to expect who deſerve not one.

The ſaints are all honourable, but not all alike ſo; one ſtar differs from another in glory; all David's officers

were not worthies, nor all his worthies of the firſt three.

A mere moral man comes ſhort of being a Chriſtian, yet an immoral man is certainly no Chriſtian; firſt table duties may have in them more of the eſſence of religion, yet ſecond table duties have more of the evidences of it; our light burns in love to God, but it ſhines in love to our neighbour; as one truth, ſo one duty, muſt not joſtle out another; we muſt not only bear our teſtimony to what is oppoſed, but to what is neglected.

It is no thanks to us to prefer Heaven before Hell; the worſt man in the world would do this, and be glad to have it as a refuge; but we muſt prefer it before earth, and all its enjoyments, if we would be real Chriſtians.

In reaſoning and debating with others, we ſhould uſe ſoft words, but hard arguments.

If religion be worth any thing, it is worth every thing.

Cold deſires in prayer do but beg denials.

The waterman in the boat, that with his hook takes hold of the ſhore, doth not thereby pull the ſhore to the boat, but the boat to the ſhore; ſo in prayer we do not inform God, and ſo draw the mercy to ourſelves, but ourſelves to the mercy.

Thy king cometh unto thee meek, and ſitting upon an aſs; his temper was meek; he came not in wrath for vengeance, but in mercy to work ſalvation; he was meek to ſuffer in Sion's cauſe, meek to bear the follies of Sion's children, meek as a teacher, and meek as a ruler; his

laws

laws not written in the blood of his ſubjects, but in his own.

Chriſt's laws extend to every exigence; the wicked borrows, and pays not again; but our rule is not only to reſtore, but in due time and good order, and to ſay, Alas! maſter, for it was borrowed.

Thoſe that are erroneous deny the truth; thoſe who are ſuperſtitious betray it.

They ſhall ſhew great ſigns and wonders; thus far the devil may prevail, and thereby ſeduce many; but neither miracles nor multitudes are certain ſigns of a true church, for all the world wanders after the beaſt. *Rev.* xiii. 3.

Lawful things undo us, when they are unlawfully managed.

A faithful miniſter of Jeſus Chriſt deſigns his maſter's honour, not his own,

own, follows his inſtitutions, delivers not his own fancies or conceits, but the whole council of God; regards the meaneſt, reproves the greateſt, has not only integrity of heart, but ſkilfulneſs of hands; honeſty may ſuffice for a good ſervant, but wiſdom is neceſſary to a good ſteward.

From the equal number of wiſe and fooliſh virgins mentioned by our Saviour, we may obſerve his charitable decorum, as if he would hope that the number of true believers were nearly equal to that of hypocrites, or at leaſt teach us to hope the beſt, concerning thoſe that profeſs religion, and even with a bias to the charitable ſide; in judging of ourſelves, we ought to remember that the gate is ſtrait, and few find it; but in judging of others, that the

the captain of our ſalvation brings many ſons unto glory.

Perſons in ſorrow are apt to be peeviſh, and to take it heinouſly when they ſeem neglected; but Chriſt in his agony ſets us a brighter example; what more trying, when he was ſorrowful, ſweating, wreſtling, and praying, that his diſciples could not watch with him one hour without ſleeping? In every ſeeming ſlight or unkindneſs from friends, may we take refuge in this, that we have a friend on high, who fainteth not, neither is weary, and who neither ſlumbers nor ſleeps; and, like our maſter, may we exerciſe that love which hides a multitude of ſins by this excuſe, that the ſpirit may be willing where the fleſh is weak!

When we are entering into temptation, then is it peculiarly ſeaſonable to watch

watch and pray, and pray that we may watch; when we are drowſy in the worſhip of God, no cure like the method taken by a good Chriſtian, whoſe prayer was, The Lord deliver me from this ſleepy devil!

God has no need of us or our ſervices, much leſs of our ſins, to bring about his purpoſes; nor ſhould we ever go out of the way of duty, through a miſtaken deſign to ſerve his intereſt.

Though Chriſt was crucified through weakneſs, it was voluntary; he ſubmitted to death, not becauſe he could not, but becauſe he would not contend with it; this takes off the offence of the croſs, and proves Chriſt crucified to be the power of God.

We have reaſon to ſuſpect the truth of that, which is backed with raſh oaths and imprecations; none but the devil's

devil's ſayings need the devil's proofs; he that will not by the third commandment be reſtrained from mocking his God, will not be kept by the ninth from deceiving his brother.

The God of Iſrael, the Saviour, is ſometimes a God that hideth himſelf, but never a God that abſenteth himſelf; ſometimes in the dark, but never at a diſtance.

It is a rule in law, as well as in our holy religion, that an obligation to an evil thing is null and void; it binds to repentance, but not to performance.

Chriſt's diſpoſition was ever friendly and ſocial; being invited to ſupper by a friend, though in the near views of his ſufferings, he declined not the invitation, or abandoned himſelf to a melancholy retirement, but converſed freely as uſual.

Many eminent perſons were born of mothers, that had long been childleſs, ſuch as Iſaac, Jacob, Joſeph, Sampſon, Samuel, and John the Baptiſt; thus God often doubles a mercy that has long been waited for.

Prayers of faith are filed in Heaven, and not forgotten, though the bleſſing prayed for is not ſpeedily given; prayers made by perſons when young and coming into the world, are often anſwered to them when old and going out of it; Zacharias's prayer was anſwered for a ſon, after he had long ceaſed to ſpeak to God of that matter.

Chriſt, after retiring for a while into a place of ſolitude, returned again to the place of concourſe; though a deſert may be a convenient retreat, it muſt not be a reſidence, becauſe we muſt not live to ourſelves, no not to the beſt part of ourſelves, but to glo-

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rify God, and do good in our generation.

Our Saviour's feeding five thouſand with five loaves and two fiſhes, is the only miracle recorded by all the four evangeliſts; from whence we may learn, that thoſe who attend upon Chriſt in a way of duty, and deny or expoſe themſelves by it, are in a peculiar manner taken under his care; Jehovah-jireh, the Lord will provide; we alſo learn that our divine Maſter was of a free and generous ſpirit, Send them away that they may get victuals, ſay the diſciples; Give ye them to eat, ſays our Lord, thus teaching both miniſters and Chriſtians to uſe hoſpitality without grudging.

The tragical death of Chriſt has moved the natural affections of many, who are ſtrangers to devout affections; many bewail Chriſt that do not believe

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in him, and lament him that do not love him.

Though it is certain that true repentance is never too late, it is as certain that late repentance is ſeldom true.

Jeſus was called to a marriage, and he came, to teach us to be reſpectful and ſociable; it is the wiſdom of the prudent to ſtudy how to improve converſation, rather than how to decline it.

When there is a marriage, how deſirable is it to have Chriſt preſent at it! they that thus marry in the Lord may hope to be owned and bleſſed by him, and when he is invited by prayer, to have their water turned into wine.

The greateſt advancement muſt not make us forget ourſelves, nor the familiarity which the covenant of grace admits, breed irreverence and contempt,

or any kind of preſumption. Woman, what have I to do with thee? when thou goeſt out of thy ſphere, was the reprehenſion of our divine Maſter even to his mother.

Five and twenty or thirty furlongs, as in *John* vi. 17. two or three meaſures or firkins, *John* ii. 6. may ſeem odd and doubtful language, to be dictated by the ſpirit of God, which can aſcertain quantities and things, with ſuch minuteneſs; but it ſerves to teach us, ever to ſpeak cautiouſly, but not confidently.

God owns and approves of humble, honeſt diligence in our ſtations; Chriſt was made known to the ſhepherds when keeping their flocks, to the woman of Samaria when ſhe came to draw water; alſo Rebecca, Rachel, and Jethro's daughters all met with ſuch huſbands as Iſaac, Jacob, and Moſes, when in the ſame employment.

The Jews had no dealings with the Samaritans; quarrels about religion are of all others the moſt implacable; we were made to have dealings one with another, nor may we deny the offices of humanity, charity, and common civility; nor will worſhipping at different temples allow us to be moroſe, unnatural, ſcornful, and cenſorious, under the colour of zeal for religion; which if we are, though our religion may be true, we are not truly religious.

Reproof is moſt profitable, when leaſt provoking; we muſt fetch a compaſs, like the woman of Tikaa, 2 *Sam.* xiv. 20. when we would have them anſwer our end, and win ſouls.

We are encouraged to pray, but not allowed to preſcribe. Lord, heal me; but whether with a word, or a touch, thy will be done.

God

God often humbles thoſe firſt with his frowns, whom he intends to honour with his favours.

Where God demands belief, he will not fail to give evidence.

The world's creator will never be its deceiver.

Men evidence what they are, by what they do.

Uncharitable judging often ſprings from adding our own fancies to God's appointments; what may be expedient for ourſelves as a rule of practice, muſt not preſently be made a rule of judgment.

As nothing is more courageous than a well-informed conſcience, ſo nothing more outrageous than a miſtaken one.

Chriſt is no hard maſter, nor does he expect to reap aſſents, where he has not ſown conviction.

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The Father was ſo in the Son, that in him dwelt all the fulneſs of the Godhead bodily; the Son was ſo in the Father, as to be perfectly acquainted with his mind, not by communication but conſciouſneſs. May we know and adore this depth, though we cannot find the bottom!

Death, to a good man, is only putting off his clothes to be mended.

It is the lot of many good men to be miſtaken and reproached, not only by the vile, but the conſcientious; but let this comfort them, that there will be a reſurrection of names as well as bodies.

Moſes, Elijah, Jonah, and Job, prayed to be taken out of the world, when thoſe things occurred that fretted them in it; but Chriſt prayed not ſo for his diſciples; he came to conquer, not to countenance intemperate

paſſions; it is his will, that we ſhould take up our croſs, and not outrun it.

It is more for the honour of Chriſt to ſerve him in a city, than to ſerve him in a cell.

That miniſter will never love his work, that doth not love his maſter.

Where God gives great grace, he commonly exerciſes it with great trials.

We ſhould follow providence, but neither fear nor force it.

The leaſt judicious are the moſt cenſorious.

We cannot without God, and he will not without us.

It was an excellent thing for Moſes to have his face ſhine, and not to know it.

There is none ſo ſtrong but they may be edified, none ſo weak but they may edify.

In things neceſſary let there be unity, in things unneceſſary let there be liberty, and in both let there be charity.

How art thou a man, if there be not a God?

It is no matter what religion a wicked man is of, it will prove to him the ſame, whether he be of a falſe religion, or falſely of a true.

God has found no difference amongſt men, but he has made a great one.

True religion rightly received, never made any man uncivil; courteſy and chriſtianity will agree.

Thoſe who wilfully live in ſin, cannot die in Chriſt without repentance.

When we play the man for our faith, let us be careful that we do not play the devil for it; when we are urged to ſtand faſt in the faith, and be ſtrong, immediately follows, let all

things be done in charity; there muſt be conſtancy without cruelty, firmneſs without tranſport, or feveriſh wrath.

Old things are paſt away; behold all things are become new; a ſoul thus renewed acts from new principles, by new rules, with new ends, and in new company.

Chriſtians ſhould not think it enough to have warm affections, but they ſhould labour alſo to have clear underſtandings, of being knowing Chriſtians, and judicious Chriſtians.

What an ornament to religion is ſanctified civility!

Have no fellowſhip with the unfruitful works of darkneſs, for how is it poſſible to walk through the mire, and contract no ſoil?

It is remarkable, that there is no inſtance in the whole ſcripture, of any good

good man being charged with covetouſneſs; though there is hardly any other ſin which ſome or other have not fallen into.

Above all things, or over all things, put on charity, as your robe and livery, ever remembering that a Chriſtian's foundation is faith, and his topſtone is charity.

Wicked families are nurſeries for hell, as good ones are for heaven.

In bad company we cannot eſcape either guilt or grief.

Grace and health are two rich companions; grace will improve health, health will employ grace, when thus coupled together.

Chriſt's ſcholars never learn above their bibles, the ſpirit is given to make us underſtand the ſcriptures, not to ſuperſede them.

It is of uſe to private Chriſtians, to have their hours of prayer, ſo as they may ſerve, though not to bind, yet to mind conſcience.

Mercies are never perfected till they are ſanctified.

Uſeful men have peculiar need to ſee to it, that they are humble men.

Great relations that were not good, have been a ſnare to many.

In giving our hearts to God, we are not permitted to divide them; Satan, like the mother whoſe own the child was not, will accept of half; but God will have all or none.

Thoſe who boaſt of good works they never did, or promiſe good works they never intend to do, or make their good works more or better than they really are, come under the guilt of Ananias's lie.

The tenor of the divine covenant is, I will, and You ſhall; I *will* put my fear into their hearts, and they *ſhall* not depart from me; grace makes rebellious will obedient; but does not make will to be no will.

Saul, Saul, *why* perſecuteſt thou me? Surely nothing is more reaſonable than religion, when the Lord of life himſelf appeals to it for the conviction of ſin; it is good for us often to make the ſame enquiry, *why* am I proud, *why* am I paſſionate? nor let us releaſe conſcience till it has either ſhewn cauſe why, or been covered with ſhame for its folly and guilt.

Dorcas is praiſed, not for the alms which ſhe *gave*, but for the alms-deeds which ſhe *did*; they who will not do a charitable deed by walking with their feet, or working with their hands, for the benefit of the poor, whatever they

pretend, if they were rich, would not beſtow a charitable gift.

God, as a benefactor, acts as a ſovereign, and gives his favours arbitrarily, but never ſo as a judge, *Matthew* xx. 10. But in every nation, and under every denomination, he that fears him and works righteouſneſs, is accepted of him, who lives up to the light he has, both in a ſincere devotion and a regular converſation.

Wherever God finds an upright man, he will be found an upright God, *Pſalm* xviii. 25. Not that any ſince the fall can obtain the favour of God otherwiſe than through Chriſt, and the grace of God in him; but thoſe who through impediment have not an explicit regard, may yet receive grace for his ſake, to fear his God, and work righteouſneſs; and wherever he gives grace ſo to do, he will not forſake the work

work of his hands. This was a ſtanding truth, before Peter perceived it; if thou doſt well, ſhalt thou not be accepted? if ill, ſin lies at the door.

How well is it for us, that the grace of a good God is ſo much more extenſive, than the charity even of ſome good men!

Some are of Zebulon's ſpirit, who rejoiced in his going out; others of Iſſachar's, who rejoiced in his tent. God gives various gifts for various ſervices; let the natural caſt of our tempers be ever productive of his glory.

The name of Chriſtian is not taken from the perſon, but the office of Chriſt; Chriſt the anointed. Let thoſe whoſe creed is thus put into their name, and who by it acknowledge that Jeſus is Chriſt, ſee to it that they think and ſpeak, and act accordingly; or elſe, as Alexander ſaid to his name-

ſake, who was a cowardly ſoldier, either change thy name or mend thy manners.

How often in ſickneſs doth God ſay, Return! If all had died that were dying, the world would have been very thin.

God never leaves any till they firſt leave him.

The government of the church is an abſolute monarchy.

It is no wonder if thoſe who have wrong notions of the kingdom of Chriſt, take wrong meaſures for the advancement of it.

The law is good, if a man uſe it lawfully, as a laſt remedy, not as a firſt, both for the diſcovery of a right diſputed, or the recovery of a right denied.

The Lord watch between me and thee, when we are abſent one from another,

another, *Gen.* xxxi. 49. ſhould be the parting prayer of ſeparating friends; then, whether they meet in heaven or earth, all ſhall be well.

To encourage our truſt in God, let us remember, he that feeds his birds, will not ſtarve his babes.

Adam could plead no tenant-right to his garden, nor was he born upon its premiſes; he lived out of Eden before he lived in it, to exclude boaſtings, and ſhew him he had nothing but what he had received.

If either noble birth, a large dominion, a great eſtate, or perfect innocency, a genius for contemplation, or a ſmall family, could have given a writ of eaſe, Adam had not been ſet to work in Paradiſe; but he that gave us being, gave us buſineſs;—even the garden of Eden, though it needed not weeding, yet muſt be dreſſed and

kept; nature, in its beſt eſtate, left room for art and induſtry, and God demands them.

They that would not eat forbidden fruit, muſt not come near the forbidden tree; avoid it, paſs not by it.

To prevent our uneaſineſs at the reſtraints of religion, let us take a view of its liberties and comforts.

Labour is our duty, which we muſt faithfully perform, not as creatures only, but as criminals; and while the ſweat of our brow reminds us of our original ſentence, let us not dare to defy it by idleneſs.

The firſt man who went to the grave went to Heaven; let believers take comfort in this, and ſhake off the terror of death, by thinking, that though they are not exempted from its ſtroke, they are ſecure from its ſting.

God

God is ſaid to have repented that he made man, but we never find him repenting that he redeemed him.

God would have ſecured Noah, by the miniſtration of angels; but he choſe to employ both his faith and obedience in framing an ark, thereby to teach us, that none ſhall be ſaved by Chriſt, who refuſe to work out their own ſalvation.

Thoſe who work for God, muſt take their meaſures from him, and carefully obſerve them. Noah had his rule for framing his ark, which he muſt not tranſgreſs.

Let us never think that waſted, with which God is honoured.

There is a mantle of love to be thrown over the faults of all; beſides which a robe of reverence is to be added, when it is the fault of a parent.

They that aim at a great name, commonly come off with an ill one.

Though we muſt never complain of God, yet we have leave to complain to him.

Impatience often thinks thoſe promiſes denied, which are only delayed.

It is our wiſdom to conſider, not ſo much who ſpeaks, but what is ſpoken.

That is hardly ever ſaid wiſely, which pride and anger indites.

A lying tongue is but for a moment; but truth is the daughter of time, and in the end will appear.

Piety will at length have precedency, whatever it has now.

Our rule is to do as we would be done by, not as we are done unto.

Whom Heaven bleſſes, Hell curſes. The bullet flies over him that ſtoops; thus a ſubmiſſive carriage goeth a great

great way towards the turning away wrath.

It is unreaſonable to tie others to the ſame rate, in the things of God; we may come with comfort at laſt, to the ſame journey's end, though we do not travel together either in the ſame path, or the ſame pace.

There may be thoſe with whom we cannot fall in, and yet need not fall out by the way.

We often hear of the Patriarchs buying fields; dominion is not founded in grace; thoſe that have Heaven on free coſt, muſt not think to have earth ſo.

Iſrael's God is Iſrael's glory, the beſt of beings, and the firſt of cauſes.

Diſſembled piety is doubled iniquity.

They have no right to the ſeal, who have no right to the promiſe.

In all important matters, take counſel of days, nights, and friends; firſt thoughts are confident, the ſecond are wiſer.

As in apparel, ſo in actions, know not only what is good, but what becomes you.

Give way to, and humble yourſelf under the anger of God; thunder and cannon admit of no fence.

Be acquainted with that Saviour, who paid for you on earth, and pleads for you in heaven, without whom you can have nothing to do with God, nor he with you.

Like the vibrations of a pendulum, inordinate love commonly ends in immoderate grief.

Jacob had ſaid, My ſon ſhall not go down into Egypt, but now is perſuaded to conſent. It is often no fault, but wiſdom and duty, to alter our pur-

poſes. Conſtancy is a virtue, but obſtinacy a crime. It is only God's prerogative, not to repent, or make unchangeable reſolves.

Jacob's ſons were unjuſtly accuſed, yet he ſends a preſent to pacify the accuſer; we muſt not think much to buy peace, even where we may juſtly demand it.

When we would find mercy of men, we muſt ſeek it of God, who has all hearts in his hands.

The Egyptians would not eat with the Hebrews; Joſeph, the lord of the land, ſubmitted to their humour, and gave them ſeparate tables; ſpirits truly generous will never impoſe.

How near are joy and ſorrow to each other in this world, when tears ſerve for the expreſſions of both!

Though a Chriſtian's ſpeech be not always of grace, yet it ſhould be with grace,

grace, ſuited to our profeſſion and circumſtances; and for the uſe of thoſe with whom we converſe.

If we work for men only, our labour will die with us; if for God, it will follow us.

When men are projecting the church's ruin, God is preparing for its ſalvation; when Pharaoh's cruelty was riſing to its height, Moſes the deliverer was born, and thus ſhewed forth not only the care, but the beauty of Providence.

Truth ſeeks no corners.

That which is always vain, may ſoon become vexatious; ſuch is the mutability of all things under the ſun.

Though the devil can tempt and miſlead, he can give no protection to his votaries.

If the due rent of honour and obedience be not paid the great landlord, he

he will diſtrain for it, for God will be a loſer by no man.

God will break thoſe hearts which will not bend.

None talk more abſurdly than murmurers.

It was fit the four firſt commandments ſhould be put firſt, becauſe man had a maker before he had a neighbour; juſtice, charity, and love, are then only acceptable, when they flow from piety; nor can it be expected that he ſhould be juſt to his brother, who is falſe to his God.

Nothing comes to God with acceptance, that does not come from him by appointment.

God never ſays, I will be angry at whom I will be angry, though he does, I will have mercy on whom I will have mercy. He never damns by prerogative, though by prerogative

rogative he ſaves, becauſe his grace is free.

It is good to be early at our devotions; the morning is as great a friend to our graces, as it is ſaid to be to the muſes.

Thoſe who cannot give in charity, may yet work in charity, and the poor relieve the poor, by their limbs and ſenſes.

Thoſe that rule ſhould teach.

Divine inſtitutions neither need nor admit of men's inventions.

As every thing is beautiful in its ſeaſon, ſo is every thing in its proper place.

Atonement will not be accepted without repentance, ſo neither will repentance juſtify without atonement.

No man ſhall be able hereafter to ſay, that he had not wherewithal to bear

bear the charge of his journey to Heaven.

The prieſt himſelf muſt not only kindle the fire, but take away the aſhes from the altar; in God's ſervice, let us think nothing below us but ſin.

There is no mean between God's acceptance and his abhorrence.

Let it be a comfort to the children of God, that all their croſſes are made in Heaven.

We are called upon to take up our croſs, but never to lay it down; this only can be done when we lay down life and croſs together.

God graciouſly gives us leave to complain to him, yet is juſtly provoked when we complain of him.

Pretend not to more ſtrictneſs than the word of God will vouch; exceſs makes a monſter, as well as defect; not only

only he that hath one hand, but he that hath three, deſerves that title.

Thoſe muſt needs make crooked lines who live by rote, and not by rule. Chriſt has baptized the law, both by preaching, and leaving it as our daily guide; away then with that ſubtle deſire of the enemy, which ſays, the law is not a rule to Chriſtians, and no ſin remains when they tranſgreſs it, ſince Chriſt has made them free.

God will not endure his creatures to be ſelf-movers; it is as audacious in a ſubject to preſume to make laws of his own, as not to ſubmit to what his prince has enacted. Iſrael hath forgotten his maker, and buildeth temples. *Hoſea* viii. 14.

We ought to be pleaſed that God is ſerved and glorified, and good done, though to the leſſening of our credit, and the credit of our way.

Neither

Neither death or damnation ever miſs their mark, or take thoſe by overſight that are either deſigned or qualified for life or glory.

Juſtly are murmurers made mourners.

That which is duty in its ſeaſon, when miſ-timed may become ſin.

That affair, be it what it may, can never end well, which begins with ſin.

Meaſure not the degrees of grace by its comforts; the weak child may be oftener in the lap than the ſtrong.

He is but a ſlovenly Chriſtian, that will ſwallow all the ſaints do, without parcing their actions.

In marrying, the parents conſent, we all yield, is fit to be had, and is not our heavenly Father's?

Note the lives and good ſayings of thy relations, as of a book that is lent for

for a while, knowing they will be called for ere long. God in ſcripture is very exact in recording how long his faithful ſervants lived on earth; and ſurely, amongſt other reaſons, to let us know, that thoſe will be reckoned with who lived with them, for all the time they have enjoyed ſuch a bleſſing.

Let none be puffed up with a conceit of viſions and revelations, when even Balaam's aſs ſaw an angel.

When the devil tempted our firſt parents to ſin, he did it by a ſubtle ſerpent; when God would convince Balaam, he did it by a ſilly aſs. Satan corrupts by the craftineſs of thoſe that lie in wait to deceive; but Chriſt chuſeth the fooliſh things of the world to confound the wiſe.

Though the arrows of death fly in the dark, they never fly at random.

The

The ſeed of the upright, though they degenerate, are often bleſſed with temporal good; the tares are allowed their place in the field, nor muſt they be rooted out before the harveſt.

Live by thy faith, and not by thy ſword; nor ever uſe an indirect method for thy ſupply.

Dominion is not founded in grace; God's Iſrael muſt not expect to be placed alone in the midſt of the earth, though they may be ſure they ſhall be well placed.

Wrong not others, and God ſhall right thee.

None can caſt off the government of God, that have not firſt caſt off the underſtanding of a man.

Ordinary prayer is food, faſt days are phyſic; and how abſurd is it, therefore, with the papiſts, to take phyſic all the year long! Set faſts can only be

ſeaſonable, while the extraordinary cauſe for which they are appointed continues.

Surely the fear of death muſt be natural, ſince no created thing expires without a ſtruggle; bleſſed be God for the goſpel, which diſcovers the antidote in Chriſt, and life eternal.

God had one Son without ſin; but he will have none in this life without ſuffering.

Modeſty is the hedge of chaſtity, and therefore had need to be kept up.

Thankſgiving for mercies obtained by prayer, is like giving up the bond, as Solomon did; there has not failed one word of all his good promiſe, 1 *Kings* viii. 56.

Thoſe who are for giving divine honour to the relics of departed ſaints, ſide with the devil againſt Michael, who contended for the body of Moſes.

Though

Though the condemning power of the moral law be vacated to true believers, yet its commands are ſtill binding, and will be ſo to the end of the world; for we are under the law to Chriſt.

Thoſe who are unchurched will ſoon be undone.

Thoſe who would be wiſe when they are old, muſt be inquiſitive when young; our Lord Jeſus had in himſelf fulneſs of knowledge; yet taught by his example to hear and aſk queſtions.

Serious godlineſs is the beſt learning.

Man's device can add no beauty to God's inſtitutions; the altar was built of unhewn ſtone.

Thoſe that have one mouth to fill, have two hands to work; earn and then eat; would we dig, we need not often beg.

The Levites had not their lot aſſigned them till they made their claim; though there is an inheritance provided for all the ſaints, yet they muſt *aſk* and it ſhall be given them; petitioning muſt precede grants.

He that knows all things, and hates ill things, would not puniſh the worſt of criminals, but he would firſt go *down* and *ſee*, *Gen.* xviii. 21.

Though the form and profeſſion of godlineſs is often kept up without the power, yet the life and power will never long be kept up without the form; for we fly from grace when we fly from the means.

Thoſe who command ſhould commend.

Chriſt bid Peter ſheath his ſword; but we never find he bid him draw it again.

What

What we are ſick for, God often makes us ſick of.

Let not the ſtrong man glory in his ſtrength, for, when he ſleeps, even a child can take away his life; and if he ſleeps not, his ſtrength leaves him.

It is no wonder that thoſe who forget their God forget their friends.

Many are led into falſe ways by one falſe ſtep of a good man; Gideon's ephod, though made with a good deſign, became not only a ſnare to himſelf, but to his *houſe*.

It is more deſirable to a good man to be uſeful than great.

A good man ſhould ſtrive to make himſelf in the beſt ſenſe a good companion.

The beginning of ſin is like the letting out water; break the dam, and you bring a deluge.

When every one did that which was right in his own eyes, they ſoon did evil in the ſight of the Lord; what a bleſſing is government, and how much reaſon not only that prayers and interceſſion, but giving of thanks, be made for kings and all in authority!

When the evening of our life is upon us, it becomes us to be often aſking our hearts, where we muſt lodge.

Let Chriſtians avoid an over-eaſy yielding on one hand, or moroſeneſs and wilfulneſs on the other; our bleſſed Lord, even after his reſurrection, when he might well be impatient to be gone, was prevailed with to ſtay longer with his friends than he firſt intimated was his purpoſe, *Luke* xxiv. 28, 29.

A charitable diſpoſition wants only opportunity, not importunity, to do good; hence we read of a bountiful eye.

Right

Right may fall, but it ſhall ariſe.

There may be over-doing even in well-doing; Iſrael's zeal againſt the tribe of Benjamin's ſin was commendable; not ſo the cutting off huſbandmen and ſhepherds, women and children, to ſhew and puniſh it.

That is no good divinity which ſwallows up humanity.

Many a war is ill ended which was well begun.

God doth not puniſh with delight, neither ſhould men.

Strong paſſions make work for repentance.

In all civil wars, whether in a family or ſtate, let not a victor triumph, for the body muſt loſe by one member's cruſhing another.

Every thing that grieves us ſhould bring us to God.

It is folly to think of out-running the croſs by changing our place.

When our body breathes ſhorteſt, it breathes quickeſt and ofteneſt; thus, when diſabled by ſickneſs to pray long, yet we may pray much in ejaculatory ſallies towards heaven; happy the chriſtian who has his quiver full of theſe arrows, which though ſhort, pierce forcibly.

Let us not neglect our duty, under pretence of being better fitted for another; ſloth will not be cured by ſleep, nor indolence with idleneſs; if the leg be numb, walk.

One neglect in duty begets another.

A heathen could ſay, he would not ſin to buy repentance.

There is an antipathy between ſinning and praying.

Sin is below us, but nothing elſe that the providence of God calls us to.

Age

Age muſt not make itſelf a ſtandard to youth.

As many as God loves he rebukes, and ſo ſhould we.

Where there is piety let there be unity; the joint devotions of a family ſhould end its diviſions.

When we are unjuſtly cenſured, we ſhould endeavour not only to clear ourſelves, but to ſatisfy our brethren, or our uſefulneſs will ſuffer thereby.

Prayer and provender are no hindrance to a journey; Elkanah and Hannah worſhipped the Lord before they ſet out, and returned home in peace.

Thoſe who in ſincerity have dedicated their children to God, may with comfort and confidence pray for them.

Behold how good and pleaſant a thing it is when yoke-fellows draw even.

So far was Hannah, in preſenting her ſon, from thinking ſhe made God her debtor, that ſhe thought it requiſite to give a ſlain ſacrifice with her living ſacrifice; and in the ſame way muſt we and ours be dedicated through the great atonement.

There is no ſin little, becauſe there is no little god to ſin againſt.

How neceſſary it is to wait on God continually for the rule over our own ſpirits, ſince Saul loſt the kingdom for want of two or three hours patience!

Munificence recommends us more than magnificence.

Mephiboſheth's nurſe was deſigning well, when ſhe fled with her charge, and fell with it; ſo that he became lame ever after; but when the angels have charge concerning the meaneſt of God's people, they ſhall bear them up

up in their hands, leſt they daſh their feet againſt a ſtone.

In Uzzah's awful death for touching the ark, we learn that a good intention will not juſtify a bad action. God can and will ſecure his ark, without any man's ſin to help him out.

Chriſt once whipped ſome buyers and ſellers out of his temple; but he never whipped any one in.

He that will be Chriſt's diſciple muſt not crucify other men, but his own fleſh with its affections and luſts.

God makes uſe of bad men for good purpoſes, and often ſends meat to his people by ravens.

Nature has given us two ears, to hear both ſides; and grace requires us to make uſe of them.

That will break a proud man's heart, that will not break a humble man's ſleep.

Of the ſeven things that God hates, pride is firſt named; the preſent puniſhment of David's adultery was the death of one infant, his pride with the death of ſeventy thouſand ſubjects.

Chriſt is too great a maſter to need, and too good a maſter to require it, that any of his ſervants ſhould kill themſelves by labouring in his ſervice.

Iſrael is not a ſervant, is not a home-born ſlave, Why ſhould he be ſpoiled? *Jer.* ii. 14. Chriſtians ſhould be willing to be ruled, not to be ridden; protection demands allegiance, deſtruction cannot.

It is often better to ſit ſtill than riſe up and fall.

Let this reconcile us to our troubles, that God is often the author, and our brethren the inſtruments; which two conſiderations ſhould kill revenge.

Sleeping

Sleeping and waking, living and dying, it is ſafeſt being in good company.

Philiſtines are ſure to gain when Iſraelites quarrel.

When we cannot be uſeful, let us be patient.

Let us look well to our zeal, which is the grace of all others that ſooneſt turns ſour.

Unity is not always the mark of a true church and true miniſtry; four hundred men propheſied with one mind and one mouth, and yet all in an error, 1 *Kings* xxii. 6.

We cannot now expect miracles, but we may mercies, if we wait on God and ſeek to him.

The way to keep out abominable cuſtoms, is to keep up inſtituted ordinances.

Thoſe

Thoſe who cannot obtain a temple, muſt not be without a tabernacle; let not God's work be left undone for want of a place to do it in.

What is only ſuperfluous is not noxious; let us apply this to ſome ſeeming blunders, perhaps from tranſcribers, in ſacred writ.

Let us treat a dead body, as thoſe who remember it has been united to an immortal ſoul, and will be ſo again.

Perſeverance wears the crown, though it wins it not.

It is lawful and good to enquire what news; not as the Athenians, that we may have ſomething to talk on, but as Nehemiah, that we may know how to direct our prayers and praiſes.

If God was not more mindful of his promiſes, than we of his precepts, we were undone; our beſt plea, therefore,

in

in prayer is, on that good word on which he has cauſed us to hope.

When holy time is overlooked, holy duties are ſoon neglected.

Religion is never on the throne when ſabbaths are trodden under foot. *See the laſt chapter of Nehemiah.*

How many, under pretence of ſending healths round, ſend ſin round, and death with it, at their tables!

Though the aſpiring riſe faſt, the humble ſtand ſure.

Eſtates are only to be valued as they are uſed.

As ſoft anſwers turn away wrath, ſo ſoft aſkings obtain favour; let us not therefore talk as demandants, when we are ſupplicants either to God or man.

Eſther wept not for herſelf, but only for her people; tears of tenderneſs are Chriſt-like.

The book of Eſther is ſuppoſed to be wrote by Mordecai at Shuſhan the palace, where policy reigned more than piety; to which may be owing, that the name of God is not mentioned in it. Nehemiah, who abounds with acknowledgments of divine interpoſitions, wrote his amongſt his own people, where religion was in faſhion. Let this teach us how ſoon our leaf will wither, even in thoſe that have the root of the matter in them, when their concern is wholly with thoſe of another caſt; and alſo that men may be truly devout who do not abound in the expreſſion of devotion; let us not therefore judge our brethren.

Job went not himſelf to feaſt with his children; but he reſtrained them not, becauſe, like Barzillai, he was dead to thoſe things: let young ones be

be allowed a youthful liberty, provided they do but flee youthful luſts.

The unſeen world is dark to us, but how open we lie to it, who can tell?

Curſing God is ſo impious, the holy language will not allow it a name, as the ſame word ſignifies both to bleſs and to curſe, and can only be aſcertained by circumſtances.

Let it be obſerved, to the honour of the ſpiritual above the natural life, that though many have lived to curſe their firſt birth, yet none ever did their ſecond.

Let us not be forward to ſay what will be grievous to others; though God afflicts juſtly, yet he does not afflict willingly; no more ſhould we.

Thoſe that have abundance of ſpiritual riches ſhould abound with ſpiritual charity.

A juſt

A juſt commendation is a good preface to a juſt reprehenſion; St. Paul praiſed the Corinthians before he chid them.

No man's character is to be taken from a ſingle act.

Man was made of earth, he ſtands on earth, is maintained by what comes out of the earth, and will ſoon be ſwallowed up by earth, and be ſeen and known no more till there is a new heaven and a new earth.

God never makes a wound too great for his own cure.

When the ſpirit is heated either with diſpute or diſcontent, we have need to ſet a watch before the door of our lips.

Let us aim at a good decorum whenever we ſpeak of divine things.

Thoſe who enter into diſpute enter into temptation, to magnify themſelves and

and vilify their brethren; let them therefore watch and pray.

God's truth needs not our lie; and God's cauſe neither our ſinful policies or ſinful paſſions.

Pious frauds are impious cheats.

A good intention will not juſtify, much leſs ſanctify, an ill word or action.

The longer the ſaw of contention is drawn, the hotter it grows; therefore leave it off before it be meddled with.

Retorts are eaſy and endleſs; they ſtir up the paſſions, but do not enlighten the judgment.

God diſpoſes of eſtates as he pleaſes, and often makes men's wills againſt their wills.

Clouds look melancholy, and yet without them we could neither have rain or fruit; think of this under dark afflictions.

This

This beggarly world is full of the devil's poor, made ſo by idleneſs and ſin.

The firſt ſin began in the eye.

What calls have we to walk circumſpectly, when God is ſaid to count our ſteps, which is a cognizance no man ever took of his own!

We muſt be willing to hear what we do not like, if we would prove all things.

Chriſt is indeed the Redeemer, being both the purchaſer and price.

Many true things and good things are ſo ill expreſſed, as nearly to overſet, if not quite deſtroy them; let us attend to this in our explanations of the doctrine of grace.

There is more evil in the leaſt ſin than in the greateſt affliction.

God brings us into imminent perils,

rils, as he did Jacob, that like him we may wreſtle for a bleſſing.

How dependent we are upon God, may be ſeen from the ſame thing becoming a bleſſing or curſe, according to the proportion in which it is ſent to us.

The young ravens cry unto God, *Job* xxxix. 41. and he ſupplies their neceſſities, though they aſk nothing; let this encourage us in prayer, though we can but ſay, Abba Father.

When the Spirit of Truth comes, he ſhall convince. Job's friends gave him harder words than God did, but wrought no conviction. Divine rebukes are a bleſſing, being gracious as well as true; and conſcience always tallies with them, while thoſe from man are often falſe or overſhot, and therefore diſregarded.

Mercy

Mercy did not return to Job when he was diſputing with his friends, though he had right on his ſide, but when he was praying for them.

Thoſe are getting ready for mercy, who under God's rebukes ſow in tears and penitence.

A Chriſtian's eye may be weak, but it is ſingle; he has his ſpots indeed, but he doth not paint.

That can never be a profitable or ſaving bargain, which is made by a lie.

The tongue of the moſt ſubtle diſputant, or eloquent orator, is but the pen with which God writes what he pleaſeth; let us not quarrel with the pen, if bitter things be written againſt us, neither make it our idol if it writes in our favour.

He that believeth, doth not make haſte ſo as to anticipate divine counſels,

force a way of eſcape, or take unlawful methods of relief.

71 *Pſalm*, paraphraſe on 17th and 18th verſes, and verſe 24th.

Chriſt is the poor man's king.

The faith even of the ſtrongeſt believers is ſometimes ſorely ſhaken; there are ſtorms which will try the firmeſt anchors; many a precious ſoul that ſhall live for ever, had once a narrow turn for its life.

We have as much reaſon to expect affliction as night and winter; in the world ye *ſhall* have tribulation; but we have no more reaſon to deſpair of the return of comfort, than we have of day and ſummer.

Judge not of God's peculiar favour by the common gifts of his bounty; Chriſt gave dry bread to the diſciple he ſaved, but a ſop dipped in the ſauce to Judas that betrayed him.

The

The pleaſure of ſenſe will ſurfeit, but not ſatisfy; divine pleaſures will ſatisfy, but never ſurfeit.

If we cannot go to the houſe of the Lord, let us go by faith and prayer to the Lord of the houſe.

If no converſion, no ſalvation.

When the tale of bricks was doubled, then Moſes came.

Prayer is the nurſe of ſpiritual joy.

They that have the comfort of a family, muſt take the care of it; bearing children, and guiding the houſe, are put together.

Deut. xxix. & xxx. chapters, Chooſing and refuſing life and happineſs propoſed, as the whole drift of Moſes's ſermon.

Joſh. xxii. for D. vi.

Read *Job* xxxiii. with paraphraſe when under ſickneſs.

A gra-

A gracious heart has commonly a weeping eye, in conformity to Chriſt, who was a man of ſorrows, and acquainted with grief.

He that ſhall read the 119th Pſalm conſiderately, it will either warm him or ſhame him.

Surely he that will not let his birds be unfed, will not let his children be untaught.

The beſt help for bad memories is good affections; if we are quickened by the word, we ſhall never forget it.

The ſins of ſinners are the ſorrows of ſaints.

There are no hours in which God cannot be ſpoken with.

Acts ix. 35. And *all* that dwelt at Lydda and Saron ſaw him, and turned unto the Lord. We can ſcarce think every individual perſon in thoſe countries took cognizance of the miracle,

and was wrought upon by it, but only many were. Compare this with *all* that will live godly in Chriſt Jeſus ſhall ſuffer perſecution. Again, were it not that I feared the wrath of the enemy. Could God fear impotent man? Surely *no*. *Acts* xiii. laſt clauſe 43. *Geneſis* xxii. 1. 2. to the 14th. Abimelech. *Jeremiah* xx. 7. *Deut.* xxxii. 27. Alſo *Eccleſiaſticus* i. 4. The earth abideth for ever; ſurely no; for it will be burnt up. Alſo *Pſalm* xxvii. 25.

Exodus xxxixth and xlth chapters, Fourteen times as the Lord commanded Moſes, is there repeated, who neither preſumed to add to, or to take from, his inſtructions. *Leviticus* xxiii. 1. to 14. 1 *Kings* xii. 23. Henry on both.

Numbers xv. 24. to 29. Sins of ignorance; this ſeen in Chriſt the end of the law. Father, forgive them, for they

know not what they do. Again, *Timothy* i. 13. I obtained mercy, *becauſe* I did it ignorantly in unbelief. Sins committed ignorantly, in Heathen or Chriſtian, ſhall be forgiven, through Chriſt the Great Sacrifice and Interceſſor; and many in Heaven ſee their obligations to him, and adore him for ever, who on earth knew not his name. Father, *forgive* them, for they know not what they do.

If we cannot ſtand before God's cold, how can we ſtand before the heat of his wrath?

See how God can work by contraries, when he warms the earth by ſnow.

Converting grace, like thaw, ſoftens the heart that was hard, moiſtens and melts into tears of repentance, and makes good affections to flow which before were ſtopped up; the change,

like the thaw, is univerſal, yet gradual; very evident, but often unaccountable.

Angels are God's hoſts; they are liſted, armed, and diſciplined by him; they fight his battles, keep their ranks, know their place, and obey his commands. Let men be alike ſubſervient, as more bound, becauſe more indebted for redemption, as well as being.

We muſt follow Providence, not force it; that often proves beſt which was leaſt our own doing.

What we give, we have.

If we would keep to the good old way, why ſhould we ſcorn the good old words? *Jer.* iv. 16.

Religion will be a penance, where home ſeems a priſon.

We muſt take heed not only of idle days, but idle evenings, as they often prove ſad inlets to temptation.

We

We may ſometimes do a very good work by one good word.

Great laughter commonly ends in a ſigh; and thoſe that love to be merry often forget to be ſerious; and while they take the timbrel and harp, ſay to the Almighty, "Depart from us."

Let us therefore, as Solomon, prove ourſelves with mirth, and judge of the ſtate of our ſouls thereby. Can we be merry and wiſe, and do we uſe it as ſauce, not as food?

A man is never undone till he is in Hell; while there is life, there is hope, both for body and ſoul.

Let the moſt afflicted remember that it is better to be preſerved in brine, than to rot in honey.

Ingenious ſinners ſhould be ingenious penitents; wit and learning among other ſpoils ſhould be divided for the uſe of the Lord's followers.

Thoſe that are alive ſhould be active; when Philip was drawn to Chriſt, he drew Nathaniel.

Holineſs is the ſymmetry of the ſoul, and its agreement with itſelf, which we ſhould love wherever we ſee it, though in different dreſſes.

The communion of ſaints is an article of our covenant, as well as of our creed; let us therefore perform it.

Archbiſhop Uſher uſed to ſay, "One word of Chriſt before we part."

It is a great mercy to be brought to conſent to obey; it is not expected that we ſhould be perfectly obedient, but willingly ſo, for if there be a willing mind, it is accepted.

When we ceaſe to do evil, we muſt not then ſtand idle, but learn to do well; we muſt be doing, and what we do muſt be well done, in a right manner,

ner, and for right ends, and this muſt be learnt; we muſt be inquiſitive concerning it, in care about it, and accuſtom ourſelves to it, that we may be readily furniſhed for every good word and work.

It is poſſible that ſin may be both loathed and left, and yet not duly repented of, out of any love to God, but only from a ſlaviſh fear of his wrath.

Let every one glorify God with the talents committed to him; the orator, or man ſkilful of ſpeech, may do good ſervice, by putting others ſenſe in good language.—Moſes cannot ſpeak, but Aaron can.

It becomes thoſe to look low, that muſt ſhortly be laid low.

Lands neglected, uncultivated, abuſed by a waſteful heir, or idle tenant, as well as when laid waſte by war or earthquake,

quake, may ſoon become a frightful deſert; but Heaven is a paradiſe, ſubject to no changes, and ſtands not in need of being forced into order by the culture of its inhabitants.

Thoſe that ſin through infirmity, are drawn away by ſin; thoſe that ſin preſumptuouſly, draw it to them.

God ſmites that he may not kill.

A wicked miniſter is the worſt of men.

If poverty and helpleſsneſs be not an argument to keep us from ſin, we cannot expect it ſhould be a reaſon with God to protect us from puniſhment.

The poor have often the advantage of the rich in the article of ſafety. Many great and ſtately ſhips, which ſpread much ſail, and draw much water, periſh in the ſtorm; when ſmall barks

barks creep along the ſhore under the wind, and get ſafe into port.

It is a fond thing to dream of tranquillity in the midſt of much iniquity.

Some have wiſhed, in their dying hour, they had been lower, but no wiſe man ever wiſhed himſelf at the top of earthly honour, when on the brink of eternity.

Thoſe who ſet their faces heavenward, will find divine grace victorious over all oppoſition; and that there are not ſuch difficulties as they once feared, for there is a highway thither.

It is then likely to go well with the church, when Ephraim and Judah are one againſt the Philiſtines.

God ſometimes brings his children into a wilderneſs, that there he may ſpeak comfortably to them. *Hoſ.* ii. 19.

The grave is a ſleeping houſe, where the buſy and troubleſome will at length

lie quiet, as well as the weary be at reſt.

Chriſt's church is compared to a ſhip; the world is the ſea through which ſhe ſails; believers the paſſengers; God their pilot; faith their helm; hope the anchor; angels the rowers; the graces and affections of the Chriſtian the ſails; the ſpirit the wind that fills them; but Chriſt alone is the bottom that carries all ſafe to the haven of felicity.

It is ſaid of mariners, that they ſail within four inches of death; ſo may it be ſaid of the ſoul with reſpect to the body, that it lays even ſtill nearer to eternity, when the veſſel has nothing to do but to break.

When we ſee a beggar, and are ſolicited by him, let it rouze our gratitude that we are not begging of him, rather than he of us.

The

The Lord only knoweth them that are his; the world doth not.

Let us learn to pray of beggars.

Let thoſe who are cenſured, and ſlandered for religion, pity and pray for their oppoſers, remembering that if their eyes were opened, their mouths would be ſhut.

When our merchandize and hire is holineſs to the Lord, then indeed we lay up our treaſure in bags that wax not old.

Thoſe are oftentimes moſt ſafe that are leaſt ſeen.

God's place is the mercy-ſeat; he comes out of his place when he comes to puniſh.

Are our dangers great? he is great that appoints them.

As ſix feet of air ſuſtain us while living, ſo ſix feet of earth will ſupport us when dead.

Thoſe have reaſon to fear periſhing in their ſins, that will not bear to hear of them.

God can do what he will, and will do what is beſt.

Brown bread and the goſpel is good fare.

Let none think themſelves meek, becauſe they meet with few temptations to anger; the flint is a cold ſtone till it be ſtruck, and then it ſeems all fire.

It is well for us that our heavenly Father chooſes our portion, as well as beſtows it; were children left to carve for themſelves, how often would they cut their own fingers!

As none can outſee God, ſo we are ſure none can outdo him.

Rich princes ſhall do what poor prophets have foretold.

I am

I am the Firſt, I alſo am the Laſt, ſays the Lord Almighty. Who can be too quick for him that is the firſt, ſo as to prevent him? Who can be too hard for him that is the laſt, who will keep the field againſt all oppoſers, and will reign till every enemy is made his footſtool?

Firſt or laſt, ſinners muſt be weepers.

This world is the worſt place that ever God deſigned his people to live in.

The firſt man that died, died a martyr.

It is a ſign that God intends war, when he calls home his ambaſſadors.

A ſabbath is a great ſign between God and his people; his appointing it a ſign of favour to them, and their obſerving it a ſign of obedience to him.

Chriſt is our temple, in whom, by faith, all believers meet.

Iſaiah

Iſaiah lxvi. 23. And it ſhall come to paſs, that from one new moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord; where the Lord's day is weekly ſanctified, and the Lord's ſupper monthly celebrated, and duly attended on, there the Chriſtian's new moon and ſabbath are obſerved.

There are the Devil's poor, as well as God's.

God's prophets and preachers, that are after his own heart, muſt have eyes in their heads as well as tongues; muſt be ſeers as well as ſpeakers. Thou haſt well ſeen, ſaid the Lord to Jeremiah.

The ſhower of repentance muſt fall, before the Heaven over us can be clear enough to behold the Sun of Righteouſneſs in all his power, grace, and glory.

From

From the ſand, which is placed as the bound of the ſea, and is more effectual than a wall of braſs to check its rage, let us learn the uſe of ſoft words to turn away wrath, and quiet a foaming rage, when grievous words, like hard rocks, do but exaſperate wrath, and make the waters caſt forth mire and dirt.

We may not ſtrive with our Maker, but we may reaſon with him.

The decent burying of the dead is a piece of humanity in remembrance of what the body has been, the tabernacle of an immortal ſoul; and a piece of divinity in expectation of what it ſhall be, when raiſed at the reſurrection day.

Many ſpeak the language of Iſrael that are not Iſraelites.

A world of ſin is neceſſarily a world of war; we can at beſt but follow peace, not

not always overtake it; and, as much as in us lies, live peaceably with all men.

Good men are but men at the beſt; God is not extreme to mark what they ſay and do amiſs, no more ſhould we.

If the earth is the Lord's, wherever a child of God goes, he doth not ſtep off his Father's ground.

Let us pray much for our country, ſince every paſſenger is concerned in the ſafety of the ſhip.

Though we ſhould not be unwilling to die God's martyrs, yet when honeſt opportunity of relief comes, we muſt not let it ſlip, leſt we die our own murderers.

A lion in God's cauſe muſt be a lamb in his own.

Such is the ſecurity and ſupply of God's children, that at deſtruction and famine they ſhall laugh.

The

The world's princes are God's ſervants, and nothing more than the tools of his providence, of which he makes what uſe he pleaſeth.

The Lord of Heaven is commander in chief in every battle; and it is the ſword of the Lord with which every ſoldier fights, and ſhall fulfil his pleaſure.

Nabuzaradan, who deſtroyed the temple of Jeruſalem, is called the chief of the ſlaughter-men; for ſoldiers are but ſuch, and employed by God as executioners of his ſentence againſt a ſinful people.

Therefore our times are in God's hands, becauſe the hearts of all we deal with are ſo.

The Father's correcting his ſon does not diſinherit him; the Lord delights not in the death of ſinners, or the diſquiet

quiet of ſaints, and his ſervants by faith may ſee love in his heart, even when there is a frown in his face, and a rod in his hand.

Nothing more eaſy than to determine that God is; nothing more difficult than to deſcribe what he is.

Imagination and fancy in the things of religion are like fire in the natural world, good ſervants, but bad maſters.

A miniſter's houſe ſhould be a church for his neighbours; St. Paul preached in his own hired houſe with ſucceſs, and no man forbad him.

It is God's ſole prerogative to give law to ſouls.

Every penny we poſſeſs has God's image upon it as well as Cæſar's; it is his ſtill, though lent to us, let us uſe it well.

Let not the wiſe man glory in his wiſdom, no, nor the mighty in arbitrary

trary power; for thoſe that may do what they will, are often at a loſs to do what is beſt.

As Judges on the bench, like Pilate, ſo generals in the field, like Nebuchadnezzar, have no power but what is given them from above.

In the church on earth, God dwells with men; in the church above, men dwell with God.

Ezekiel's viſion led him to the line of flax, and the meaſuring reed; the temple of God is built by line and rule, and thoſe who would let others into the knowledge of it, muſt be content to have doctrine and law meaſured thereby, according to the pattern in the Mount.

Much of religion lies in a difference being put between common and ſacred things, between God's name and other names,

names, his day and other days, his book and other books, his inſtitutions and other obſervances, and between our worldly and religious actions, ſo as to go about his worſhip with a ſolemn pauſe.

The mind is only furniſhed by him that formed it; it is the Lord our God that gives men power to get this wealth.

Thoſe have need to carry their cup even, and ſteadily, that have it full.

Live in the exerciſe of daily repentance as the ſure road to comfort; he never breaks his ſleep for debt, who pays as he goes.

We cannot live a day without God, how then can we live a day without prayer?

The beſt way to have a good night is to keep a good conſcience; then we may lay us down in peace and ſleep.

It is neither news, nor ſhame, for a prophet to be poor.

The weaker the inſtrument that God employs, the more is his power magnified; man is ſaid to be a worm, but often appears to be leſs than a worm, for when God pleaſes, worms are too hard for him, and are made to plunder and deſtroy the food and forage of a potent nation; and locuſts become lions, when armed with a divine commiſſion.

We may, like Jonah, be out of the way of duty, and yet meet with a favourable gale.

I will that men pray every where; wherever God caſts our lot, we may find a way open to Heaven; he that hath Chriſt dwelling in his heart by faith, carries his altar about with him that ſanctifies the gift, and is himſelf a living temple.

He that is afflicted, and has prayed aright, may then be ſo eaſy, may then be ſo cheerful, as to ſing pſalms.

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